1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

197 kwamai spoke tongues similar or identical with each other, but set off from Maricopa-Halchidhoma.

101 The Maricopa have been historically linked with the adjacent 144 Pima. For this reason they have been invariably dismissed as 171 merely Pima-like by earlier writers who uniformly approached from the side of the historically more important, and more numerous, Pima. Their culture was, however, not that of the Pima. It was rather a lower Colorado culture resembling the Pima to no greater degree than the Pima themselves resembled the lower Colorado peoples.

101 There are today two Maricopa communities; one in the confluence 131 of the Gila and Salt Rivers, the other, smaller, on the south bank of the Salt at Lehi, a few miles north of Mesa. To the local whites, all the members of these communities are "Maricopa." Actually they consist of the five Yuman tribes mentioned above, intermarried through several generations. It would be difficult to say whether Maricopa or Halchidhoma blood is now preponderant: the Kohuana, Halykwamai, Pima, and lesser ingredients, such as Yuma, are small. Today they form tribally unsegmented communities of Maricopa speech.

131 The larger Maricopa community in the Gila-Salt confluence [162] numbers somewhat under three hundred individuals. Their scattered houses lie on the extreme western end of the Gila River Indian Reservation, a few miles west of Laveen and about fifteen [648] southwest of Phoenix. There is little contact with the Pima villages, the nearest of which is now ten miles southeast near Gila [121] Crossing. All the notes on which this paper is based were obtained from this community. That at Lehi was not visited. The [162] Lehi group was said to consist of a half dozen families, primarily Halchidhoma. The earlier location of these mixed groups was on [175] both sides of the Gila from Gila Crossing for ten miles upstream to Pima Butte. This area was abandoned in favor of the present locations a half century ago. There is now no Yuman-speaking person in their former territory, nor on the so-called Maricopa Indian Reservation twenty-five miles south, and none in the Gila Bend district.

[illegible]5 [illegible]7 Little of the ancient culture remains, the "Maricopa" having

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma
Mohave

happily effected the change to modern rural conditions. Every household still has its metate and mortar in daily use; mesquite and other wild plants are sometimes gathered; grain is still stored in basket granaries; cookery is not entirely transformed; occasionally a cradle-board is constructed and its binding band woven; a few gourd rattles survive, and at least one calendar stick. Quantities of pottery are yet made by the ancient process; the bulk is modified to suit tourist tastes, but the common cooking pots of former days are to be found at every hearth. On the other hand the ancient dress, houses, and implements have gone completely. Native varieties of corn, beans, pumpkins, cotton, and tobacco have disappeared. Non-material elements have survived to some degree. To be sure, dances have long been forbidden, with shamanism, and the songs have disappeared with these. I was told that no living person has had dreams of the ancient type. There is one possible exception, a man with some pretensions to shamanistic knowledge, but I was unable to make contact with him. Only a few know fragments of the old song series, although the knowledge of their names and functions is well preserved. On the whole though, the old religious outlook persists: few of them are Christians. The younger people incline to agnosticism; older ones will call in a Pima shaman, or did so until a few years ago. Chiefs are a thing of the past and were probably never of much moment. The sib system and its attendant naming habits is undoubtedly the most flourishing part of the old thought system, although it too is beginning to disintegrate. But the old culture persists best in everyday behavior: mannerisms, sayings, personal relations, and speech. Although all the younger people and many of middle age speak English as well after a fashion, Spanish is little known.

On the whole, the Maricopa today are as much deculturated as the Yuma and Mohave and perhaps as much so as the Pima. Far less is open to direct observation than among the Papago and Western Apache. All items of non-material culture in the present account are the result of inquiry. Some fragments of material culture are still extant, and I found it quite possible to have

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105 177 informants manufacture most of the implements as they had seen them in their youth.

115 My principal informant was Kutŏ'x (also known as uwâ'n,ᵃ), an Halchidhoma, eighty-three years old in 1929–30. He was born near Maricopa Wells before that place became a way-station for California-bound Americans in the 1850s. He died in the summer of 1930. I thought it would be possible to get a complete picture of Halchidhoma culture from him, as he knew it from his father, who was one of the original migrants from the Colorado. He had, however, grown up speaking the nearly identical Maricopa dialect and in predominantly Maricopa communities. It was possible to get a partial picture of life on the Colorado. He proved a thoroughly useful informant for both Maricopa and Halchidhoma. My other principal informant was Last Star (xomâce'-kupa'ŋâ; also known as Thomas Sak O Par), a man of about sixty-five, essentially Maricopa, but with Kaveltcadom and Kohuana affiliations. On the whole his information was more trustworthy than Kutox's. Some use was made of Josepha Juan (tŭksa'vâ), a woman of about the same age, an Halchidhoma; her daughter Mary, aged about thirty; Hoot Somegustava (ᵃxuᵘt), an Halchidhoma-Maricopa woman about sixty-five; her daughter-in-law, aged thirty; Charlie Redbird (matâkwĭsnunyĕ'), a Maricopa-Halchidhoma in his late forties; his son Claude; and Manyan (maⁱnyă'n), a Kaveltcadom-Kohuana man who was born, by his own calendar record, in 1859–60. In addition a number of anonymous informants were interviewed incidentally by myself, or on her own account by Mrs. Redbird, my interpreter. It must be understood that these informants cannot really be separated by tribes; the ascriptions given indicate only the predominant strains in their mixed lineage. Their information was essentially Maricopa, except as they happened to remember otherwise.

My interpreter throughout was Mrs. Ida Redbird, now in her late thirties. She is a granddaughter of Kutox, daughter of Hoot, and wife of Charlie Redbird above. Altogether an exceptional woman, much of my success was due to her understanding and sympathy with my purpose, and to her enterprise in voluntarily

1:Spier E-5 (1929-1932) 1933 · NT15 River Yumans NT15
Maricopa

175 648 Maricopa friendships differed only by reason of their eastern position: they might be weighted as Pima and Papago, Halchidhoma and Kaveltcadom, and Cocopa. Despite the fact that the Pima were their allies and immediate neighbors, especially so in more recent times, the Maricopa had relatively little to do with them. To this day, they know little and care little about the [186] Pima. Nevertheless, they readily speak of the Piman culture as richer than their own, at least in material arts. The fact is, that despite their proximity the Maricopa have absorbed relatively [177] little from the Pima, having had much less to do with them than their constant coupling in the early accounts implies. The Papago were known largely as friends of the Pima and were not often seen.

Maricopa and Halchidhoma shared unremitting warfare with the Yuma, Mohave, Yavapai, and Western Apache. The foci of attack were more properly Yuma and Yavapai. Against the Yuma, the Halchidhoma joined or were joined by the Cocopa, the Maricopa by the Pima. The Yuma attacks in return were participated in by Mohave and Yavapai. Maricopa and Pima made common assault on the Yavapai, and suffered alike from Yavapai and Apache marauders. The shift of the Halchidhoma base to Maricopa territory did not alter the situation. The position of the lesser tribes on the Colorado seems always to have been equivocal; sometimes friendly perforce to Yuma, Mohave, Cocopa, or Halchidhoma; sometimes hostile.

Garcés, who was keenly alive to intertribal relations, summarizes the situation in the late eighteenth century as follows:

"The Jalchidunes [Halchidhoma] have always been well disposed toward the Cocomaricopas, the Pima Gileños, and all the nations that there are from the Yumas downward, as also toward the Papagos of the north, toward all the Yabipais [the Yumans of upland Arizona collectively] excepting the Yabipais Tejua [the Yavapai proper], and likewise toward the Jequiches and Jenigueches of the sierra who extend to the sea [Cahuilla and Serrano]; being unable ever to reconcile themselves with their enemies, the Jamajabs [Mohave], the Yabipais Tejua, the Chemeguet [Chemehuevi], and the Yumas. . . . . Those of the Rio Gila [Maricopa, Kaveltcadom, and Pima] are all friends of one another and of the Jalchedunes, but enemies of the Tejua [Yavapai] and Apaches."[45]

[45] Coues, II, 450–53.

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Maricopa

CHAPTER II

BASIS OF SUBSISTENCE

177 241 Since the basis of subsistence of the Maricopa and their allies has changed greatly since aboriginal days it is by no means easy to draw a picture of the original food quest. Even before white settlers appeared, Maricopa acquisition of wheat from Mexico had almost entirely displaced the cultivation of corn, and since that day dependence on traders' products has almost obliterated [439] what remained of their original habits.

262 184 The staples of the Maricopa and of the Halchidhoma while still on the Colorado seem to have been identical and used in much the same proportion. There is a possibility, however, that the Halchidhoma cultivated corn somewhat more than their Gila relatives and had access to more fish. In contrast, then, they depended less on mesquite and rabbits. This must remain an inference based on what is known of other lower California peoples, since Halchidhoma informants no longer know precisely what ancestral life on the Colorado was like.

22 [243] [462] The Maricopa seem to have depended largely on gathering mesquite beans, hunting jackrabbits, and on fishing. Relatively little corn was cultivated. The picture of the food quest drawn by informants shows that women were occupied every day gathering mesquite beans during the season, while the men hunted hard by for rabbits or fished. The quest was unceasing: "people starved in those days unless men and women kept at it all day long." Kutox maintained that in those days children were undernourished: "a child of two or more might not be able to stand [146] because it lacked food." On the other hand, Bartlett (1852) makes it appear that Pima and Maricopa cultivation was so great as to allow long periods of inactivity.[1]

137 Yet mesquite was abundant in the valley, especially in the

[1] Bartlett, *Personal Narrative*, II, 264. [Text continues on page 50.]

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Maricopa

527 [574] [273] gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

533 527 273 The song for this dance was ɣatca', "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[7] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the [721] incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

273 The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

527 192 The celebration was called ɣatca'poŭm, "water mixing" (a folk etymology?); the fruit, a'a'; the dried fruit hamă'n$_y$^{a}; its syrup, a'anyaxa' (sahuaro's water"?); the drink ɣatca' or ɣatca'csiu'm, "wine drink."

CULTIVATION

241 Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and Ikca'mac [171] seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not ● [177] altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native in- [133] [132] formants, the principal floods were those of December and January with rains again in April and September.

[7] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that ɣatca' meant neither "blood" (n$_y$ihwl't) nor "red water."

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241 arate patch at the same time as watermelons. The Maricopa and
[171] some of the Yumans of the lower Colorado planted seeds which grew wild locally. Here ĭkca'mac, a grass seed, alone was cultivated (see above).[177]

243 824 Six varieties or colors of corn were named: light red corn (daθi'cahwĭ't), dark red (daθi'caka'ķ), white (daθi'cxama'l), yellow (daθi'cākwĕ's), blue (daθi'caxavâcu'c), light pink (daθi'ckal,ă'p), and corn with streaked kernels (daθi'caxuwa'). It was impossible to secure specimens of these, since they are said to be no longer cultivated, with the exception of a single small ear, which I am not sure was a local product. This is similar to the
[171] small ears grown by the Havasupai and known to them as Mohave corn.

243 [412] Corn was planted in little holes scratched with a planting stick, five or six kernels together in a hole, at a depth of about six inches. It grew rapidly, pushing through the earth in three or four days. The grain was not previously prepared, as by soaking, but an old man creeping along would hold kernels in his mouth where they absorbed some moisture, but solely because he would not want to go back for seed. After the stalks came up, hills were hoed up around them with the same stick.

[614] 243 788 Corn was the totem of the xavâtca'c sib. Hence they would say, as the first kernels were planted, "You [xavâtca'c] are known all over the world, are famous. Come up strong like that and feed everybody, so that no one will go hungry." I was also told that a man or woman of this sib would be got to repeat the formula, "Put me down in your field; bury me. I will be glad to come up."

412 The planting stick (i'i'xamiľ'ł or i'i'n,ĭmâxwĕ'lyĭc, "stick for digging") was of cottonwood, about four feet long, two and a half inches in diameter, and flattened chiselwise for twelve inches at the lower end. It lacked the footrest of the Zuñi. My informant insisted on several occasions that they did not have the side-

[177] " My informants maintained that modern cultivation has wholly wiped out this plant. Kroeber (*ibid.*, p. 736) mentions four normally wild plants cultivated by the Mohave, among them aksamta which may be the same plant.

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252 Parched ground wheat became a common article of food in the
[484] form of gruel (the Mexican pinole). It was always carried when travelling, when it might be mixed to a dough in a cavity hollowed in the top of a barrel cactus if nothing else was available, then roasted on the coals.

251 Beans came in two varieties: a little white bean (maxi'k xama'l, "bean white") and a brown (maxi'k gwls, "bean yellow"). They were prepared alike. After being shelled they were spread on the ground for three or four days until dry, then stored
252 in the basket granary. They were boiled, not baked. Parched and ground, they were also added to ground wheat, with salt, to make a gruel. Boiled beans might be drained, then fried in a vessel having the shape of a parching pan.

241 Black-eyed peas (axma') are not aboriginal but like wheat have
● 177 been cultivated for a long time. Green pods were broken up like
252 our string beans and boiled. Like beans they might further be fried with fat. For storage they were broken, half-boiled in large
251 pots, spread out to dry and stored in similar vessels. Later green food might be had by boiling them further.

Pumpkins (xama't) and squash were kept in the storehouses. The rind of the pumpkin was hacked off and the seeds scooped from the interior. After these had dried on the roof overnight, the vegetable was cut spirally in long strips which dried thoroughly while hung from a beam slung under a shade. The strips were looped into bundles, fastened by a turn of one end, for
252 storage. The usual preparation was chopped bits of pumpkin boiled, with ground wheat stirred in. Pûmpkins were also roasted whole, after the stem end was removed, the seeds scooped out, and this plug replaced. They warmed them, turning each side to the fire, then baking them in the ground after the coals were raked away. Pumpkin blossoms were also cooked. After boiling them, they stirred in ground mesquite beans, which had been soaked and strained, and ground wheat. Squash was also cooked like beans: pieces were dropped into plenty of fat and stirred until thoroughly amalgamated, then salt was added.

Watermelons (kwiθu'i) were known in two varieties, with pink
[171] and black seeds, as on the lower Colorado. Beside being eaten

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

Parching with live coals in shallow bowls

252 probably came into common use only after the introduction of
●[177] wheat. Previously its use was primarily to prepare seeds and
[263] beans for grinding. Salt (ẓs'i') was little used in cooking. In fact,
they had no true salt but scraped up saline or alkaline deposits
[317] found near certain sloughs.[84] (Curiously enough, they say that
commercial salt is bitter!)

264 Only two meals a day were served: morning and evening. The
512 morning meal was usually prepared at dawn, and when all had
risen at sunrise, the family would eat. If a woman was seen preparing it after the sun had risen, they would call her lazy. Women were ordinarily away from home all day gathering foodstuffs.
[857] Children who were left at home were expected to keep up the fire
in order to have plenty of ashes on hand to roast with. Women had to spend a large part of their time grinding on the metate. They began preparing the evening meal in the middle of the afternoon: as soon as it was ready, they would eat it, that is, quite early, before sunset. This was the big meal of the day. (Breakfast and dinner had no special designations like ours.) There was no sort of grace before eating.

264 Women shared food. A woman would cook a large vessel full
476 of pumpkin, then go about the village gathering bowls from other women, and share out the pumpkin in these until all was gone. She then carried them to the owners, who in turn brought her something.

264 Men ordinarily ate first, morning or evening; then the women
and children of the household. But if there were present visitors
[577] of either sex, friends and relatives, of whatever status, they were served even before the men. It happened to be the general rule that women served their husbands first, but this was because most foodstuffs were vegetal. Actually whoever cooked served the others first. Thus, men prepared the small game they killed —rabbits, fish, quail—and served their wives first. That is, "they treated each other alike."

[84] The salt gathering expeditions of Papago and Pima, with self-purification, were not made by the Maricopa (Lumholtz, *New Trails*, p. 269; Russell, *Pima Indians*, p. 94).

Isapier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Kohuana Maricopa
Halyikwamai Halchidhoma

CHAPTER III

HOUSES

342 The Maricopa dwelling was dome-shaped, markedly flattened on top, and earth-covered. It was built on a central rectangular frame of posts linked by rafters, surrounded by a circular wall of poles bent over to be tied to the rafters, thatched, and dirt-covered. The construction was identical with that of the Pima [171] and Papago and different from the earth-covered, but rectangular, hip-roofed houses of Mohave and Yuma. Halchidhoma houses, and possibly those of the two other remnant groups, Kohuana and Halyikwamai, were identical with the Maricopa, at least since they joined the last on the Gila. Kutox insisted that he had been told that still earlier the Halchidhoma houses on the 115 Colorado River had been of the same form. (He knew the rec- 175 tangular Mohave house.) But it is more than probable that he 342 was mistaken since the known house forms of the lower Colorado (Mohave, Kamia, and Yuma) were all rectangular. Garcés in May 1774 remarked that the Halchidhoma "have better and larger houses than any I have seen" among the Yuma and on the Gila.[1]

177 The modern houses in the Maricopa community are for the most part of the 342 Mexican jacal type: a rectangular structure having walls formed of posts at short intervals, with adobe between, held in place and protected against the wash of rain by horizontal ribs of the inner wood of the giant cactus nailed in place. The roof is flat, consisting of beams, sticks, brush and dirt (Pl. III, *A*, *C*). A solitary house of different construction was the home of the last surviving Kohuana in 1930 (Pl. III, *B*). It has the same wall posts and roof. The walls are thatched, however, with thick layers of arrowweed, held in place by horizontal willow branches inside and out, tied together through the thatch at intervals. This was said to be in imitation of the Mexicans, but the form is known to Pima and [171] Papago.[2] There are now no houses of the ancient type.

34 Anciently house constructions included the flat-domed, earth-covered dwelling; the meeting house, which was but a larger

[1] Bolton, *Anza's California Expeditions*, II, 386.

[2] Kissell, *Basketry of the Papago and Pima*, p. 147.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE III

177
342

A

B

[252]
[516]
[412]

C

MODERN MARICOPA HOUSES AND WOMAN GRINDING

[p. 82 A]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

343 so low (only three or four feet above the ground level at the ridge) that the dirt, now banked around it and spread over the whole, held it firmly. The ridge pole ran east and west; the tiny entrance, through which one could just creep, was in the eastern gable-end. Logs piled one on another closed the opening. A man working alone took a month to build such a storehouse, but [476] friends or relatives usually helped. They were fed by him but not otherwise paid. Melons, pumpkins, and similar foodstuffs were [251] stored in these houses.

●177 343 Modern storage houses are like those described by Bartlett in 1852. These are small rectangular houses, the walls consisting of stakes set close together and provided with a dirt-covered roof. The space between the wall stakes usually allows free circulation of air, but Bartlett remarks, "They are wattled with straw and rushes, and are sometimes covered with a thick layer of mud."[8] This has become the modern residential type.

343 While basket granaries were quite unlike these structures in 251 construction, they stood so invariably as part of the house group 285 that they should be described here. The granaries (sâkwi'n) were huge nest-like affairs crudely coiled of bunches of arrowweed, one or more of which stood near every house. They were three to five feet in diameter, three to four feet high, depending, of course, on the amount of material to be stored. These were, strictly speaking, not baskets at all, since they lacked a bottom, but thick-walled, coiled cylinders. The process of their manufacture was [171] exactly that described by Kissell for the Pima.[9] Mrs. Redbird, who made a small granary for me as a model, used a base ring taken from an old granary, and wove counter-clockwise working on the outside of the near edge. They were woven by both men and women; those who did not know how, employed experts. These granaries lasted for years.

251 The granaries rested on a low platform or were half-buried: 343 they were not placed on the roof as by the Pima. A crib-work was built to raise them off the ground a foot or more to keep the contents dry and away from rodents. This consisted of two short

[8] Bartlett, *Personal Narrative*, II, 234.

[9] Kissell, *Papago and Pima Basketry*, p. 178; see also Russell, *Pima Indians*, p. 144.

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Maricopa

home they went barefoot, as they do today. Moccasins have never been used. Sandals were formerly woven of willow bark, but since the acquisition of cattle, rawhide has been the favored material. Woven sandals were said to have come over the top of the foot and to have looked somewhat like shoes, hence they may have resembled the slipper-like forms of the Paviotso.[13] The manner in which these were fastened is somewhat obscure: it seems that a twisted willow bark string was laced through loops all around the foot and then carried back and forth over the instep from loop to loop. The rawhide sandal was slightly larger than the sole of the foot (Pl. XIV, *e*).[14] A separate piece of rawhide was inserted through slits under the arch of the foot, the ends of which came up on each side to take the heel-strap. These cuts were not made vertically, but with the knife held obliquely (i.e., with its handle inclining toward the margin of the sandal), in order that the thin edges of the slits might lie flat on the inserted strip. The position of these slits was one finger length from the rear end of the sandal: this was gauged by inserting the rear end between the fingers. The sandal was held on by two thongs, knotted beneath the sole at the toes and passing, one between the big toe and the first, the other between the middle toe and the third. In the several specimens seen the first of these was a rawhide thong, the latter a rolled cord of willow bark or cloth. These passed in back of the heel where they were permanently bound into the heel strap. The latter was a cord or thong passing back and forth behind the heel between the two ends of the rawhide strip that went under the arch, and wound with the soft inner bark of the willow to prevent chafing. Sandals were moderately valuable, because one could not travel far without them. An old woman from whom I bought a pair, her only footgear, brought them, repeating somewhat humorously, "Oh, my precious feet (i.e., the sandals)! I have to part with them."

Crude leggings were also worn by men. These were broad

[13] Lowie, *Notes on Shoshonean Ethnography*, p. 218.

[14] Washington State Museum, No. 2–11878.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

286 blankets, just large enough barely to cover a single person. Larger ones took too long to weave. A blanket of the usual size was three weeks in the making; preparing the cotton, spinning the
286 needed amount of yarn, and completing the weaving. Blankets
439 were traded to the Papago for horses. According to my information the Papago did not weave, but Curtis gives evidence that they did.[7] The rate of exchange in the middle of the last century was a single blanket for a poor horse, two for a good one.[8] This furnishes some index of their high value, for the Maricopa were so poor in horses, that they still thought nothing of going long distances afoot and considered even a relatively poor horse a worthwhile acquisition. The only horses they had were those
[231] gotten by such trade. The Papago, on the other hand, were relatively rich in horses since they were situated much nearer the Mexican villages.

286 Weaving was properly man's work. There was, however, a di-
462 vision of labor such that preparing the cotton (ginning) was done by women alone, both sexes spun yarn, while weaving was solely in the hands of old men. When cloth and blankets became avail-
[177] able from traders, the old art waned and man's part in it lapsed entirely. Nowadays only women weave, making only cradle bands as part of their construction of cradles. Only commercial yarns are now used. Some knowledge still persists among the older men, however: Kutox, who had never woven, demonstrated with a spindle, exhibiting the typical draft motion and smoothing the yarn like an accomplished spinner. Both women
114 and men formerly wove bands, according to Hrdlička's informa-
286 tion of 1902 and 1905.[9] While the objects he discussed in his brief
462 account were cradle bands, it is conceivable that his informants were implying that women wove cradle bands while men made their own belts and headbands, if they were not in fact referring only to the period of transition. More serious is the implication of his statement that an old Maricopa made several blankets in

[7] Curtis, II, 6, 82, 111, 116.

[8] The same rate prevailed among the Pima (Russell, *Pima Indians*, p. 149).

[9] Hrdlička, *Maricopa Weaving*.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

285 [177] [415] Recently a large storage basket (kwĭltŭ'n) for beans, corn, and wheat was imitated from the Pima. (In earlier days storage was in large pottery vessels.) Such baskets have rounded bases, with their sides tapering to a mouth but half the basal diameter. One specimen was thirty inches tall; its greatest diameter, near the base, the same; its mouth fourteen inches across. These were coiled on a foundation bundle of the longest wheat straws obtainable, the sewing element being strips of willow bark. The space between stitches was equal to the width of the sewing element. Since the foundation was about one half inch diameter and the bark strip nearly as broad, the result was a checkerboard pattern over the whole surface. Coiling of the base proceeded counterclockwise (looking into the basket), presumably on the near edge with the free end of the foundation to the right. When the side had been built up to a height of about a foot, the basket maker seated herself inside to work. This would bring the free end to her left. This basket was identical with those figured for the Pima by Russell and Kissell.[17]

[171] [415] Huge nest-like storage baskets or granaries (sakwi'n) were made, which were identical with those of the Pima in shape and technique of manufacture.[18] These were cylinders, three to five feet in diameter and somewhat less in height, without top or bottom, but set on a crib-work platform and covered with arrowweeds (see p. 90). The technique was a crude coiling, the material arrowweed. They were woven counterclockwise, working at the outer face on the near edge. Such granaries were constructed by both men and women.

[462]

[415] A sifter (caxara'c) was elliptical, shallow, and about a foot long. Thin willow twigs laid transversely and longitudinally were bound to a willow hoop.

[854] Basket technique was also used in the manufacture of cradle hoods.

[17] Russell, *Pima Indians*, p. 144; Kissell, *Basketry of the Papago and Pima*, pp. 184–85.

[18] Kissell, *op. cit.*, pp. 172 f., esp. p. 178. Bartlett mentioned only the type described in the preceding paragraph for both Pima and Maricopa, not this nest-like granary (*Personal Narrative*, II, 235).

The rectangular baskets with lids in twilled, plaited weave and the sleeping mats made by the Pima[19] were not among Maricopa products. 285

VARIOUS TECHNIQUES AND TOOLS

Skin dressing.—Hides seem to have been but little used, not so much because deer and fur-bearing animals were rare, or that they were indifferent hunters, but because few articles were made of dressed skin. Correlatively the skin dressing process was rudimentary. Here again their habits coincide with the lower Colorado tribes. The upland tribes of Arizona were proficient workers in skins, those of the Colorado-Gila lowlands were not. 281 [171]

The uses of hides were few: the only uses cited were thongs, quiver, and shield. Rawhide sandals have come into use since cattle were obtained. [177]

A deer carcass was flayed by slitting down the belly from the neck, cutting along the inside of each leg, leaving the hoofs, but taking the head skin.

To tan the hide (k'wĭl,a), the flesh side was spread with parched seeds of the giant cactus fruit (the residue after a drink was made from it) and the skin folded with the flesh side in. This was to absorb the grease (?). When opportunity came to work the skin, it was first soaked in water. It was then slung over a smooth slanting pole and the flesh side scraped with a sharpened stick, not a stone. The hair was probably removed with a split bone scraper. The hide was then pounded with a stone while lying folded on a flat rock, available only in the mountains. When it was soft, it was further worked by rubbing with the hands. My informant had heard that deer brains were sometimes used for tanning. Pumpkin seeds were not used, as by the Cocopa, nor were skins smoked or dyed. Skins were also tanned with the hair on: fox, coyote, wolf, and mountain lion. (There were no bears in Maricopa territory.) Skin dressing (k'wĭ'ltamavĭstcu'm, "hide softening") was the work of men alone. [412] [136] [462]

Willow bark blankets may have been made, but it is very doubtful. Kutox described these, called xacĭl,č'p, as made by 286

[19] Russell, *op. cit.*, pp. 93, 134, 145, 147.

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Maricopa

372 used. They did not make short travelling sets, like the Havasupai. The drill was called aun,ĭmĭk,ai′ or a′au′giă′m, "fire
[192] shooter"; the hearth had no name; tinder was hanâv^{a}su′t.

A strike-a-light (augwĭnyata′vâ, "fire striker") was used when
[484] travelling; striking flint against quartz. A rolled cotton cord was carried for tinder in a hollow cow horn. The use of the strike-a-
[173] light and this tinder horn was said to be ancient but I am dubious. For one thing, I was told the horn was anciently that of a mountain sheep, but it is clear that they would not use the horn of this animal under any circumstances. The slow-match for carrying fire was unknown.[27]

412 Of *stone knives* (^{a}ẋâkwĭ′, n,ĭẋakwĭ′, ^{a}viru′v^{a}, ḳwarâo′) all that is known is that these were made of dark obsidian (kwalacau′) found near the Salt River, where it was rare. This may have been flint rather than obsidian, because it was said also to have been used for striking fire. The informant knew nothing of their handles, nor if the blade was set in the side of the handle scalpel-wise.

Stone axes were not made, and those found in nearby ruins were used primarily to dress metates to shape.

Ladles were made of wood as well as clay. Wooden ladles may
415 always have been of mesquite which is sufficiently dense to carve nicely. Several seen had small circular bowls, conical below; another an elliptical bowl, rounded below; both having long straight handles in the plane of the bowl (Pl. XIV, *a*, *b*).[28] These were about a foot to sixteen inches in length. I am inclined to
[114] agree with Russell that wooden ladles, at least those with conical
[177] bowls, were a recent acquisition. He states that they were derived from the Mexicans through the Papago.[29] The ladle with the conical bowl is certainly like old European forms. Wood-
[322] working was little developed: wooden bowls were not made.

[27] But Garcés' Halchidhoma travelling companion in June 1774 "carried a firebrand in one hand all the way [Ehrenberg to Agua Caliente], and it did not go out" (Bolton, *Anza's California Expeditions*, II, 387). Since it was summer, this must have been for the purpose of starting camp fires, not the torch carried for warmth by other lower Colorado Yumans.

[28] Washington State Museum, Nos. 2–11872 (or 73) and 2–11871, respectively.

[29] *Pima Indians*, p. 101.

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[821] tonwood is coming up; we are going to have buds now." Kutox also referred to it as xaraδo', "cold," and implied that it made its appearance in cold weather. The star was a Yavapai: "that is why the Yavapai can stand cold better than anyone else." Yet he stated that it made its appearance in the morning in autumn: he must have meant evening, either he or I being in error.

The North Star was known to my informants only by the [177] Spanish name *capitan*, used locally to mean "chief." They knew it was immobile.

Ursa Major was known as xŏtâluwe' yĭtavĭ'tc, "Coyote's net"; a group of seven stars.

[773] The sky looks like a sea. Some people were fishing by the sea. Coyote had a net of his own, which he held by one end. Fishes were leaping to the east of the net, which moves counterclockwise [around the North Star. The constellation must be thought of as near the zenith.] He heard them splashing to the west of the net, and, being afraid of missing them, he turned around. That formed the bend in the line of stars [the handle of the Dipper].

A constellation mani'c, "scorpion," was "directly overhead." It looks like a scorpion with its tail to the west. It was described as an arc of little stars facing the east, terminating at each end in two stars: a group of six stars lies west of the center of the arc; still farther west are three dim stars, and beyond, one alone.[9]

My informants did not know of any constellation called "buzzard," the Luiseño-Diegueño name for Altair. Nor did they recognize Cassiopeia or the Gemini from description.

The evening star was called "the star that travels through the sun," xomâce' ĭnyă'mkwa'm. There was no associated tale.

The morning star (xomâce' kovâtai'a, "big star") was the old woman of the Flute Lure tale who took her station in the sky.

[773] Then the old woman said she was going to change herself into the bright morning star. "Since I am an old woman, when an old person is dying, they will say he will be dead when the first morning star appears." (When an old person is dying, [763] he always says, "I am not going to die until the morning star appears.")

[787] People who dreamed of this star became brave, killed enemies.

The hero of the same tale, this woman's grandson, Kwiya'-

[114] [9] A statement recorded in Culin (*Games*, p. 202) identifies Orion with Mountain Sheep, Pleiades with Gopher, and notes the Scorpion as described here. The nformation seems, however, to be Pima as well as Maricopa in source.

One to ten are independent stems, save six and nine which appear to contain that for three. The terminal syllables of six, eight, and ten are alike. Numbers of a higher order are transparent compounds. Since àmai′ means "high," "on top," it may be that eleven, e.g., can be etymologized as "one on top of ten." Twenty was etymologized as "two tens." Mrs. Redbird thought the element cĕn of the hundreds was of Spanish derivation, which is likely. 802 [177]

The only fraction said to be named was one half, kŭcluve′và ("middle" was tŏnyi′).

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Maricopa

that success or failure must have been prefigured in a dream: "he did not tell his dream before he began, but might tell it much later when describing his battles."

The tactics of the Maricopa differed somewhat from their river foes. They made some use of cavalry, but wholly ineffectually. Their mounted men were elderly individuals and boys who went behind the footmen to encourage them and to charge. But the narratives relate how they sat their horses waiting for the outcome and charged through the mass, comprised of friend and foe together, depending on the weight of their steeds rather than any finesse of their arms. They too went down under the flailing clubs or were dragged from their seats to be butchered.

It is also astonishing that the Maricopa were backward in adopting the long staves which gave their Yuma opponents so much advantage. Beyond providing themselves at the last moment with poles, as the narratives relate, they depended wholly on their short clubs. This is intelligible if it meant learning definite procedure in fencing and parrying with these pole-length clubs, like the quarter-staff play of English yeomen, but there is no hint of such stereotyped handling of the weapons from Yuma sources.[23] My account also states that Yuma women and lads similarly armed gave support to their men, but it is noteworthy that nothing of the sort is said about the Maricopa when the Yuma and Mohave attacked them. What may have been a counter attempt of the Yuma to adopt Maricopa methods is implied in my Halchidhoma informant's statement that when the Yuma came in 1857, they did not use staves but their bows (and short clubs?) alone.

Not all conflicts with the Yuma were pitched battles. Occasionally a small body of raiders would visit the Yuma villages to do what damage they could (see p. 46).

Elementary strategy was sometimes employed. The warriors might be divided into three or four groups to approach the enemy village from as many directions. Then, when the enemy came out to attack the first party discovered, the others would rush the village.

[23] Cf. Forde, *Yuma Ethnography*, p. 170.

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Maricopa

CHAPTER VIII

DANCES

Maricopa dances seem to have been purely social affairs. Ritual dancing was unknown, at least in anything like the form it took among the Pueblos. The dances appropriate to the several song series, while in some instances of fixed form, were so simple, so unorganized and with the pleasurable element uppermost, that they could be called no more than rudimentary attempts at ritual dancing. The sole dance having any elaboration was that in connection with the Mountain Killdeer song; the dance elements may have been taken over from the Papago-Pima Vikita complex.

Dances occurred at irregular intervals throughout the year. The big dances were held especially in winter (January–February), "when their wheat comes up nicely and they feel proud," and at harvest time (late August–September). These social dances were called xima'k (or hima'tc; hima'k, the dance step): "dances at other times would not really be called dances." This is significant, for the one general dance of the year held by the Havasupai (at harvest) was also alone called yima'gâ. Similar celebrations of the Yuma were also yimut or nyima'ts.[1] Any dance leader was here called n,ima'cäisk, obviously based on this word. Such a leader held his position informally.

Other dances were coupled with the sahuaro drinking bout in the middle of June (p. 57), with the girls' puberty rite (p. 326), war and scalp celebrations (pp. 166, 184), and at the funeral and mourning rite held for a singer. From time to time when they were impoverished they exchanged visits with the Pima to gain foodstuffs by singing for their hosts. Still other dances for pure entertainment came at uncertain intervals to the accompaniment

[1] Spier, *Havasupai Ethnography*, p. 261; Gifford, *Yuma Dreams*, pp. 58, 62; Forde, *Yuma Ethnography*, p. 118.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

533 787 [535] not dream it, he merely danced it again." The probability is that, of the songs in use at any one time, some were recognized as dreamed, others learned, with the assumption that singers of the latter would ultimately dream their songs as well. Obviously the Maricopa were minimizing the actual learning of the highly stylized songs, traditional or borrowed, in favor of their theory of dream origin.

177 533 The tribal song repertory must have been fluctuating, due to intertribal diffusion and to death of the singers. Borrowing of songs on a wholesale scale is demonstrable among the Yumans and their neighbors, as Kroeber and Herzog have pointed out.[14] According to my own information various songs of the Maricopa and their guest tribes on the Gila were obtained from sources 533 [768] outside. Songs were dropped on the death of their singers. At the cremation of a singer the mourners sang his songs, "only four of them," and then burned the gourd or basket drum he had used as accompaniment. By doing so they held the songs have been destroyed. The song lay fallow as it were until it was resurrected [787] by a new dreamer. Two instances were given: Eagle was dreamed by a man who sang it once or twice and died. "They sang it no more." Dragonfly was "started again," but sung only a few times: the singer died. Recently they sang a man's favorite songs at his cremation, whether or not he had been a singer, and within a month or two began to sing them again.

Occasions for the use of songs were numerous. Not only were they in use at all social celebrations and dances, but provided incidental entertainment at evening gatherings in the meeting house when topics for discussion were exhausted. At such times [756] shamans, almost without exception, sang their curing songs by way of entertainment. (So stated Kutox, but Last Star declared such songs were held secret for actual curing.) Some of these [527] festivities recurred with annual regularity; for instance, the dances when the wheat came up in February and at the harvest of August–September, or at the sahuaro drinking bout in mid-June. Others were at irregular intervals during the year; at races and games. In times of starvation they went to other tribes

[14] *Loc. cit.*

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kohuana
Halchidhoma
Mohave

about the bees as enemies; how they were finally exterminated; then how happy they were that the crops were coming up nicely and the enemy all slain. 533

Turtle was sung "for fun but mostly when they killed an enemy." Its words were "difficult to make out" (because in the Kohuana tongue?). The old man singer had three or four more to help: they called each other by "what was almost a kinship term," ĭnyă'ĭ (a Kohuana word).

Twisting was a shaman's song among Maricopa and Halchidhoma, used as a last resort in the treatment of a kind of "rheumatism," in which the legs, arms, or body were twisted. The song was called by the same name as the disease, xikwi'rĭc (from akwi'ra, to twist something). It may be significant that the Mohave song name Hayakwira, to which this song was given in response, refers to a twisting animal, a rattlesnake. [755]

Wine, that is the fermented drink made of giant cactus fruit, was sung only at the celebration when this was drunk in mid-June. The Halchidhoma informant said, "The Halchidhoma were the first to sing it, the Pima got it from them, and the Maricopa from the Pima." There was no special dance with the singing. "When they are drunk they think of war." He who first dreamed it heard the dead enemy singing it. It described "red water" (blood), its appearance and how it was made; apparently identifying the sahuaro drink with blood. It told how the enemy joins for the drinking: they had been together in fighting, now they would be together drinking. The name of the song xatca' was related to that of the celebration, xatca'poŭm, "water mixing." (This song should not be confused with xĭtca', "Pleiades," which although known to Mohave, was not sung locally.) [173] [177]

Yaxai'k (meaning unknown) was sung by an old woman or man who stood leaning on a staff. It is identical in this respect with Mohave Nyohaiva, and like it refers to fighting. The song described how the enemy behaved when chased, how he was caught, and how his relatives felt. It declared that they were not crying but dancing for joy because their son was killed: an insult.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

MARICOPA MUSIC[20]

BY GEORGE HERZOG

The following Maricopa songs recorded by Dr. Leslie Spier share in the traits of the Yuman musical style. These traits are: the absence of strong accents or pulsations, placid flow of the melody, pleasing alternations of two-unit and three-unit rhythmic figures, simplicity of the tonal development and clearly balanced structure.[21] But the outstanding characteristic of the Yuman style, the introduction of a new part, imitating the main motive on a higher tonal level,[22] does not seem to be as common in Maricopa songs as it is in the songs of other Yuman tribes.[23] Among the songs that follow, Nos. 2, 3, and 4 have this "rise" clearly; in No. 6 there is a suggestion of it (in the more emphatic use of *b* in the *g* phrase); in No. 5 only a change of rhythm appears. The fact that this peculiarity is represented somewhat weakly in Maricopa songs may be due to Pima influence but this could be established only on the basis of more material.

No. 1 is in 18/8 (3/2) rhythm. With the change of the text in a^1, the triplet-movement is temporarily broken, the phrase has now 20/8 and 17/8 (or 19/8 and 18/8); in the variant 16/8 and 17/8 (or 15/8 and 18/8). The melodic weight is fairly evenly distributed over the two tones of the melody, still *b b* can be con-

[20] These songs were recorded on a phonograph. With the exception of No. 3, they were sung by Last Star (from whom No. 1 was obtained twice): No. 3 was sung by Claude Redbird. Each song is but a single song from the long series of the same name. The texts of the songs, which are printed in the notes above, were obtained independently of the phonograph records. Dr. Herzog has undertaken the awkward task of fitting my texts to the words as heard from the records. He writes: "I did not have much trouble in fitting the text to the music; still at a few places this has not been entirely successful and our texts disagree on a few minor points. I have placed in parentheses a few syllables where I am either not absolutely certain that I am hearing what I ought to, according to the text you sent me, or where I hear something definitely different from the indications of the text. These are, of course, points of minor importance. At one place I have a question-mark in the text since I can not make out the syllable (No. 3, second line)."—L. S.

[21] See *The Yuman Musical Style.* [22] *Op. cit.*, pp. 196–97.

[23] This is borne out also in the Maricopa songs of the story of Na'sia, recorded by me from the Pima.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

time he comes to life he does not go to a new place to live. I never heard that when they come to life they become young again. 775

Even modern features were incorporated in their conception of this land. One woman saw a schoolhouse there: she heard its bell. She went to her mother's home there. They told her her children went to school. When she woke, she found everything so lonesome here. There are some white men there, according to Kutox.[40] 777 775

A woman was reported as having dreamed of being taken to the top of a mountain, but it was nothing but a hill. A half-sister, who had been dead some time, told her that she should go with her. All their relatives were over there and she (the human) would play the dice game. The dead woman wanted her to join the crowd of dead playing that game. She told her everything was nice there, with everybody present except those left behind, those who had been buried not cremated. The dead say they cannot take in those who are buried, because they smell too badly. Those who were buried live on the north side of the land of the dead. They wander all the time carrying boxes (coffins) on their heads, looking for shades to live under. When they tire, they lay them down and sit on them. The dead think this appalling. The woman who told this died a year after her dream. 787 775

There was no belief of the rebirth of ordinary dead in our world, but twins and deformed persons were reborn. They were believed to come from a village of their own, an adjunct of the village of the dead lying to the northwest. Some of the deformed there were without arms, others without noses or mouths; some had an eye in the middle of the forehead. These persons, deformed and twins alike, were born in our world only as visitors. "They say, 'We want to go on a long journey' and they leave there. When others there miss them, they say 'They have gone somewhere to rest under a shade.' These wanderers are born here as deformed babies." This was infrequent "because people do not leave their homes casually." When twins and deformed people died, they returned to their village, not to the land of the dead, until they were reborn. If they were mistreated here they would not stay, but go back where they came from.[41] 775 845

[40] When I was leaving at the end of my field trip, Kutox told me that he would be dead before I returned. But I should probably meet him in the land of the dead, for "you are a good white man." If I found my notes insufficient, he would be glad to help me again there. I was to look for a young handsome man. [123]

[41] An instance of the birth of a tiny, delicate baby believed to be one of these, and their reactions to it, is cited in the section on "Birth," p. 314.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

edge to the other: by their intersection the lozenges were set off (Pl. XV, *f* and Fig. 13, *b*).[4] Another hood (Pl. XV, *g* and Fig. 13, *c*), which I obtained from a trader, may be that of a boy. Objects distinctive of sex were also tied to the top of the hood: a tiny bow and arrow for a boy; for a girl a little string of beads fas-

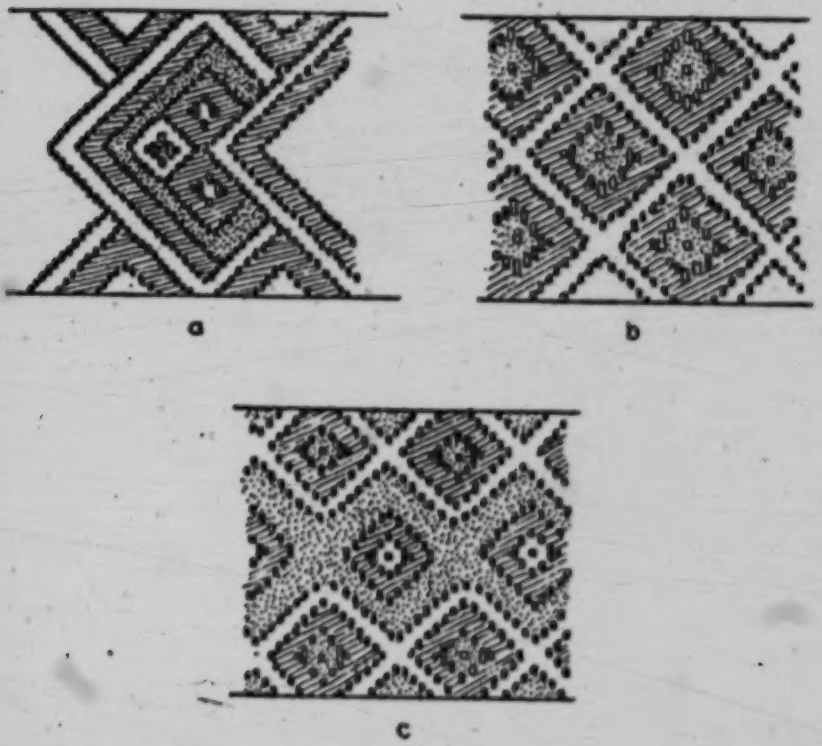

FIG. 13.—Color schemes of cradle hoods (*a*, girl's; *b*, *c*, boys'. Cross-hatching indicates red; stippling, yellow; blank, white; indicated stitches are natural olive drab).

tened along its periphery. The hood was not tied to the frame. It was set on the frame so that the uppermost crosspiece came between the two bound bundles of warp ends, where it was held by the upper end of the mattress resting on them. Since contact with the Mexicans, a red cloth was procured to throw over the

[4] Washington State Museum, No. 2–11915.

1:Spier E-5 (1929-1332) 1933 NT15 River Yumans NT15
Maricopa

854 hood to shade the baby's face, but in earlier times they relied on
[177] the broad hood alone.

To wrap the baby in its cradle, it was assembled as follows: the hood was set in position, the mattress laid on the frame, and the pad placed where the shoulders would come. At least three small cloths were needed to wrap the baby; usually four or five were used. The first cloth was spread over the mattress and pad so that its upper margin would come above the baby's head. Others were wrapped about its body, up to the arm pits, leaving the arms free. The final cloth, spread over the infant, was tucked in at the sides to hold the arms down. The upper band was wound spirally downward to the left around both the baby and the frame, its end being tucked under itself in back of the cradle. The lowermost cloth, lying directly on the mattress, was drawn up between the legs, the cloth and bark on each side was lapped over the top of the legs, and the whole bound by the lower band which passed around the calves and the frame. This band was wound and fastened exactly like the upper band. No absorbent was put in the cradle to take up urine. When the willow mattress was soiled, it was soaked and hung up to dry. A single mattress was used with a boy baby, but two were alternated for a girl.[5]

The cradle was used until the baby was more than a year old.
[482] They said that a child strapped in a cradle was more easily car-
[827] ried. Further, that a cradled child would not cry, the reason being that the navel was strapped down: if a child cried the navel would protrude. They tried to ignore crying in order to train the infant. Most of the time the cradle lay flat on the ground or in the swing (to be described shortly), but it was sometimes set upright so the baby could look about. A baby was not allowed to
856 sit up until it was three months old, nor to stand until eight months. If they were allowed to sit up too early, their cheeks would sag below the chin, and if stood up too young, they would become bowlegged. If, when the proper time came, the child did not stand readily, a shaman was called to suck its back and breast so that it would not become feverish.

[5] Which seems the direct contrary of physiological necessity.

1:Spier E-6 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave

522 533 carry home the venison, if we kill this deer." So they all seated themselves around the hole. He ran fa[illegible] until he got behind the bushes, then sauntered home. The women were left sitting instead of filling their baskets. They waited, watching, until they discovered they had been fooled and reached home late in the day with empty baskets.[16]

Informants knew nothing of puns. Occasional humorous incidents based on unintentional confusion of words occurred, of course.

Two old men, boon companions, always caught quail together. One went away for a time. On his return he asked his companion how quail (axma') catching was. The other replied that he did not know what quantity he had grown, thinking the reference was to black-eyed peas (axma'). This was a current story to poke fun at the one who had confused them.

516 A very characteristic habit of old women, seated on the ground, was to rest the left elbow on the knee and pass the heel of the left hand upward over the face, running the fingers up the forehead and through the front hair. Women constantly hold the left hand over the mouth or chin while sitting about. I did not observe this as a gesture of embarrassment in either sex.

Women were repeatedly seen idly seated on the ground, pounding the hard crust of ground around them as far as they could reach; all to no useful purpose. I never saw a man do this. Another characteristic trait was for a woman, observing ants crawling near, to brush them away with the back of her fingers, the hand held vertically, not kill them.

Women sat on the ground with their legs crossed "Turk-fashion," the outside edges of the feet flat on the ground, or with their legs drawn back and crossed under them so that they were sitting on their feet rather than on their shins. They also sat with both legs folded back under them and extending to the right. The last two were normal work positions when grinding, making pottery, and the like. Sometimes they sat with their legs stretched out [171] straight in front, ankles crossed (Pueblo-style and also Mohave), even with the feet somewhat raised. This was shifted into one leg straight forward, the other folded back and to one side. I did not [177] have an opportunity to observe the male counterpart of these

[16] Other humorous anecdotes are cited above (p. 46).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

habits: the men sat on chairs or if on the ground they were invariably wearing shoes or boots disturbing to the old habits. [177] 516

Women folded their arms with the palms of the hands flat against the breast under the biceps, fingers extended.

There were characteristic ways a seated person wrapped his robe about him. The robe, thrown over the back, was wrapped over the front, drawn well up under the chin, and the upper right hand corner thrown back over the left shoulder. I saw a number of men and women sitting with their blankets protecting the front of the body, not the back: they were drawn up under the chin, the corners thrown back over the shoulders. 291

After drinking they wiped the mouth with the heel of the hand. [264]

They shook hands by laying their palms together, not grasping hands, and merely moving them up and down once. At the same time, they uttered the proper kinship term and nothing more, as "My nephew." To a friend the greeting was mataxavi'k, "my best friend" (lit. "we two" [?]) or more commonly perhaps, kiyi', "friend" (when one of the speakers was a woman, the form was ciyi'). Even a left-handed man shook hands with his right hand. To use the left hand was to imply some deceit. No reason was assigned for left-handedness (kusa'rŏk). The left hand was called cŏlkwĭsa'rŏk (cŏl, "hand"); the right hand cŏlgâxa'n, "good hand." 201 576 [826] [192]

Men meeting on the road would greet each other with ki'lmiyăm mo', "Where are you going?" A man would greet a woman on the road as freely and in the same terms. 576

Etiquette on approaching a house was prescribed. The visitor did not go in directly. He would sit or stand by the door until the occupant said, "Come in (kâxa'vŏk)." As he sat down they always said, "Go ahead: help yourself to what [food] I have (kâxa'vŏk kâwi'm)," or the host would say, "Sit down while I get something for you to eat." The host would not wait to hear the visitor's errand before feeding him. They proceeded quite leisurely, smoking together, waiting until the visitor chose to unburden himself. He was never asked directly why he came. The host would ask how the visitor's people were and he would in 574 576

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma
Halchidhoma

Cigarettes were the old form in which tobacco was smoked. 276
They were rolled in dried cornhusks (hence called haml'nk, "to roll up"), or less commonly, stuffed in sections of a reed (axta'-kasa'c, "soft reed") softer than common arrowreed (axta'). Both varieties grow near Maricopa Wells. These were never passed from one to another. Kutox had never heard of the use of pipes in ancient days: clay pipes came into use only after his [177] birth in 1847–48. These had turned-up bowls and wooden stems made from a hollow stalk. The straight tubular pipe was unknown. Old men made such pipes (mukwl'n,^{a}), baking them like [323] pottery. [887]

No tobacco (u'u'v^{a}c) was cultivated by the Maricopa, in which they were one with the lower Colorado Yumans and dif- [249] fered from the Pima. Instead they commonly used a wild tobac- 222 co, uvâana'l,^{a}, "mesquite tobacco," so called because it grows on 276 sandy hills in the desert beneath the mesquite trees. It is available in the early spring. When the plants were a foot tall, the leaves were plucked and dried in the shade. When they were double that height, they were no longer considered usable, and called in derision xataluwe'n,iclu'v^{a}, "Coyote's tobacco." An- 276 other tobacco was gotten from the Akwa'ala (akwa'l) by trade 439 through the Cocopa, not from the Cahuilla (xakwi'tc), as noted below. This was called uvâsa'kc, "rotted tobacco." They were also glad to get tobacco from the Pima, who cultivated uvâxa'n, "real tobacco."[19]

According to Kutox, however, the Maricopa cultivated one variety of tobacco 249 (uv^{a}); the Halchidhoma raised uvâxa'n, "real tobacco," while still on the Colo- 439 rado. Apparently the Maricopa did not raise the plant from their own seeds, for "it was said that they always got the seeds from the Mission [Cahuilla] Indians"; and again that they got them from the Halchidhoma on visits to the Colorado. The latter is much more probable since the Maricopa probably had no direct contact with the Cahuilla. The reason for the association with this tribe is probably implied in the statement that "at the time of the creation, there was one tobacco [773] plant standing there, ever growing. The people around took that. This is where the seed [all seed] comes from." The Cahuilla were named as the first tribe created at that time. It may well be that the Halchidhoma were merely intermediaries, for most of, if not all, the lower Colorado tribes did not cultivate tobacco.

The informant had heard of another variety, growing wild, "Coyote's tobac- 222

[19] The first and third are said to have yellow blossoms; specimens were unavailable.

2 Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima W429

RY
584

as his means will permit, to compensate them for the loss of their daughter, whose services are to them a matter of consequence.

RY
[534]

Indian Flute, and Rattle of Deer's Hoofs.

RY
P
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[171]

Among both the Coco-Maricopas and the Pimos, the women do the principal part of the work. Besides taking care of the children and attending to the household matters, they grind the corn, make baskets, gather mesquit beans, help till the ground, and sometimes spin and weave.

RY
P
[412
177]

The men plant and gather the crops, and take care of the animals. This I believe is all they do; and as the performance of these duties is not a very onerous task, they are idle the greater portion of the time. Their implements of husbandry are steel hoes and axes which they obtain from the Mexicans, harrows, and occasionally a long-handled spade. Grinding corn on the *metates*, or stones, is a work of great labor, and comes hard on the poor women, who are obliged to get upon their knees, and exert the whole strength of their arms

2:Bartlett G-8 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

and bodies in the task. I have seen women thus employed when the thermometer stood at 110°, while their lords lay stretched out at length on their backs looking on.

Water is invariably brought by the women in large earthen vessels upon their heads resting upon a small cushion. Some of these vessels hold six gallons. This mode of carrying burdens, by which the body is kept in a perfectly erect position, tends greatly to develope the chest and add to the general beauty of the figure. Hence we see among the Indians, as well as among the lower class of Mexicans, forms which Walker might well have taken for models in his "Analysis of Beauty in Women."

As the manners and customs of the Pimos and Coco-Maricopas are the same, with the exception of their rites of burial, I shall include both in describing these customs; although there is little doubt but that the knowledge of the arts which they possess originated with the Pimos. Cotton is raised by them,* which they spin and weave. Their only manufactures consist of blankets of various textures and sizes; a heavy cloth of the same material used by the women to put around their loins; and an article from three to four inches wide, used as a band for the head, or a girdle for the waist. The blankets are woven with large threads, slightly twisted and without any nap. They are made of white cotton, and are without ornament of colors or figures, save a narrow selvage of buff.

* I brought home with me the seeds with samples of this cotton, which was pronounced equal to the best Sea Island. The seeds I distributed among various planters.

2:Bartlett · G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

P RY 301

string of beads; but I saw more men and boys with these ornaments than women. One boy in particular, who might pass for a dandy among them, wore some twenty or more strings of beads. The body, arms, and legs of the women are naked. They generally have fine forms; for which they are indebted, as I have before remarked, to their mode of carrying burdens on their heads. In this respect, there is a marked difference between them and the men, who are generally lean and lank, with very small limbs and narrow chests. Their labor is so light, and they keep so closely to their villages or the immediate vicinity, that there is no opportunity for physical development. The men in general go naked, except the breech-cloth. A few, however, are provided with their native blankets of large size, which they fold and throw over their shoulders in the manner of the Mexicans. Some fasten them around their waists in graceful folds, letting the ends fall to their knees; then drawing a cord between their legs and attaching it to their waists, their garment resembles a capacious pair of pantaloons. I suppose that all are provided with cotton blankets; but, owing to the almost incessant heat of the day, they seldom wear them. At night, when cool, these constitute their sole covering. The head-band is worn by nearly all the men gracefully put on in several folds, with the braided ends hanging down to their shoulders. They also have a large woollen cord, from half an inch to an inch in diameter, of different colors, which they use as a head ornament, twining it around the hair. So many Americans have been among these people, that most of them have obtained ragged or cast-off shirts, which they put on on great occasions,

P RY 301

P RY 291

P RY [illegible]

2:Bartlett G-6 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

P RY 171 dividing line between them; nor is there any distinguishing character in their villages. I consider that the arts of spinning and weaving, and of making pottery, now practised by both tribes, and in which they are equally expert, originated with the Pimos, who inherited this knowledge from their ancestors; and that from the earliest period, doubtless for centuries, they have occupied portions of the same valley where we now find them. In leaving their villages, I noticed on the edge of the plateau traces of former habitations, which had been abandoned for a great length of time.

P ● RY ●177 648 The Coco-Maricopas took up their abode in the valley immediately adjoining the Pimos about thirty years since, from a point lower down the Gila, where they were exposed to the constant attacks of the Yumas and Apaches, which tribes, in consequence of their greater numbers, had nearly annihilated them. They came hither for protection, and formed an alliance, offensive and defensive, with the Pimos. They found the latter possessing the arts of weaving, of building more comfortable dwellings, of making better pottery, enjoying a more peaceful mode of life, than that to which they had been accustomed. These arts and habits the Maricopas gradually adopted. Their languages are totally different, so much so that I was enabled to distinguish them when spoken. The former is soft and melodious, the latter harsh and guttural. The Pimos bury their dead, while the Coco-Maricopas burn theirs. These peculiarities stamp them as distinct nations.

P RY 241 I have not cited the agriculture of these tribes as superior to that of all other Indians; although I may

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Pima NW 29

PR 135 these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

PR 764 CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

PR 797 Viewed from a religious standpoint, a steady advance has been made within the past 10 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 2 church buildings, valued at $2,000.

PR 177 262 342 PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 880 dwellings of all kinds 80 were adobe houses.

PR 177 648 241 The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 13 sets of harness, 30 plows, 200 shovels, 200 hoes, 50 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

PR 177 291 [822] [302] In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

PR 177 273 548 [579] [648] MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

PR 164 DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not as prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

PR [755] The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

/81/

The Maricopa

Customs, Arts, and Beliefs

101 131 The Maricopa are a small tribe of Yuman stock living as neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tra- 101 173 dition, while vague on the subject, relates that the Maricopa once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their pres- [167] ent home was not accomplished at one time, but represented a [648] series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai [144] from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The [285] Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima. 323 They make a great deal of pottery: large jars for storing water 415 in the houses, smaller ones for carrying water on the head, and [482] cooking pots of many sizes.

/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from
[252] the plant and carry it to the settlements in large baskets. The
273 fruit is eaten fresh, dried, made into jelly, or preserved. They also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

241 The Maricopa are a sedentary, agricultural people. The
[252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.

582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying